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Infinite Love, Heart of the Universe

Infinite Love, Heart of the Universe,
All things are One in Thee.

Infinite Love upholds all,
Infinite Love enfolds all,
Infinite Love unfolds all,
All things are vibrantly One.

The dew-drop is one with the brook,
The brook is one with the river,
The river is one with the sea.
The flower is one with the branch,
The branch is one with the tree,
The tree is one with the fostering earth.
The stars and the earths and the moons are one,
As they roll their harmonious courses
Through the Infinite Oneness of Space.
Infinite Love, Bond of the Universe,
All things are One in Thee.

Infinite Love, Heart of the Universe,
I too am one with Thee.

Infinite Love upholds me,
Infinite Love enfolds me,
Infinite Love unfolds me,
With Thee I am radiantly one.
As the dew-drop slips into the brook,
As the brook ripples into the river,
As the river glides into the sea,
So I bend my being into Thy Being.
As the flower is sweet with the life of the branch,
As the branch is strong with the life of the tree.
As the tree is filled with the nourishing life of the earth,
So am I filled with Life of Thee.
As the stars and the earths and the moons roll their
harmonious courses
Serene in the Infinite depths of Space.
So do I order my course in Thine,
O Infinite Love, deep-throbbing heart of the Universe.
All in Thee and Thou in all.
I in Thee and Thou in me,
Infinite Love!

—E. Ruby Farnham
Divine Science College of California.

The Sound Mind

By NONA L. BROOKS

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." This was written by Paul to his student, Timothy. It is only one among the many wonderful things this great thinker has left us in his teachings. He asked Timothy also, to stir up the gift of God which was in him. Again he says, "O Timothy, keep that which hath been committed to thy trust."

What is a sound mind? Sound means whole, perfect, based on integrity, true to itself, true to its vision, sane, well-balanced,—a mind that does not go off on tangents, but hews to the line of truth. There is but One Mind—God-Mind. God-Mind is perfect, all-powerful. Let us know that God-Mind is the only reality. God-Mind is the Source of all.

What, then, is the meaning of remarks we are hearing to the effect that all men are queer? Psychologists tell us that no one is absolutely mentally sound, that we are all a bit erratic. The old Quaker looking upon the vagaries of his fellow-men, said to his faithful wife, "All the world's a little queer. except thee and me; and even thee's a little queer." We are prone to see in every one some little turn away from the normal.

There is in the world a great race-belief. The fear of age, sickness, death is fixed upon us. The race consciousness is a reservoir which instead of teeming with the knowledge of health, youth, joy, holds within it the erroneous beliefs of error and sickness. The natural scientists, however, are saying that death is an acquired habit of the race. Since the race has taken on death, it has the power to outgrow it. It is, we believe, not inherent in the nature of men: they have allowed it to come in. Hence, why not cast off this experience?

Man is, by nature, perfect in potentiality. He has a Divine Gift; this he must, according to Paul, stir up. His Divine Gift is that he is made in the image and likeness of Spirit. Spirit-Mind is perfectly sound, whole, complete within Itself, and man is the expression of this Mind. Men, like the Prodigal Son, have left the light, to wander into the dark places, where they have lost their way. In the darkness, we pick up many undesirable things, only to cast them off in the full light, if we are not inert. But inertia has held many men to the old possessions—those taken on in the dark; and, accordingly, until we come up over them, we are more or less subject to those doubts and fears known as race beliefs.

Fear is an acquired habit of the race, as death is. Paul tells us that fear is not of God; hence it must be uprooted, and the sound mind established by co-operating with God in His thinking. No one except Jesus has entirely identified with God-Mind in his thinking. Consider the glory that is his! It should make us realize that if we decide to be true in our thinking, great blessings will follow us. Jesus said, "O woman, great is thy faith. Be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Think of the great privilege that is ours! Faith is the active principle of true thinking that casts out fear. Wholeness of vision must take the place of the partial vision

which sees separation. He who fears lacks the realization of the glory of the sound mind—the mind of wholeness.

The sound mind is the mind of wisdom, of understanding, of power, of love, of joy. It signifies wholeness of character. He who is of the sound mind walks with God, and is, as was Abraham, the friend of God. I must test my thinking by the standard of the sound mind. Wisdom tempers its other qualities. As we look back to Abraham, we see that even this man of great faith, did not always express the sound mind. His poor judgment in the case of Lot, showed him as sentimental, not truly loving. If he had been truly wise, Abraham would have done the biggest thing any one can do for another—teach him to stand upon his own feet. He would have also demanded of Lot that he do his best. Let us remember that the one who truly loves us, demands the best that we have to give, and will be satisfied with nothing less than this under any condition. Sentimentality, personalized love, weakens. Love coupled with wisdom never weakens. Lot paid Abraham with ingratitude. He thought of his uncle as one who existed only for the purpose of giving him a good time. This was not soundness of mind in Abraham. Lot could never have felt this way toward one who had been wise with him. Sarai was able to influence Abraham unduly. This influence was shown in Abraham's treatment of Hagar and Ishmael. Even the patriarchs and prophets, sometimes, were prompted to unwise action through sentimental love.

Prejudice and ignorance also sway us, swerving us from the right track.

The mind of wisdom is expressed in right judgments; the mind of love, in kindness, the sharing of one's life with others—true fellowship. The mind of power expresses in an attitude of co-operation. "The works that I do shall ye do also," and "I am in my Father." "All power is given unto me in heaven and in earth." The mind of joy speaks in the word that is life, "In thy presence is fullness of joy." This is indeed the commandment of the sound mind; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." It includes all instruction as to how we shall establish the sound mind within ourselves.

The Hindu requires six months of absolute silence of the student of Truth. It is a fine rule. For he who speaks from out the Silence will speak a word mighty with Truth.

There must be the utmost individual liberty. Let us speak with the living word, in the way that the Inner Voice directs. Let us take the basis of the sound mind, and stand true. There is everywhere Mind, perfect and eternal. The gift of God to us is that we have It within ourselves.

We can never truly co-operate with Mind Divine until we uproot fear and cast it out. We shall never enter the Kingdom of Heaven, of Joy, Beauty, Truth, so long as there is fear within us. Not until we abolish fear from our thinking, do we begin to realize the richness and beauty of life. With all

THE GUIDE POST

By Henry Van Dyke

Contagious Goodness

Overcome evil with good—Romans xii: 21.

Wrestle with a chimney sweep and you will need a bath. Throw back the mud that is thrown at you, and you will have dirty hands.

No, the best way to fight against evil is not to meet it on its own ground with its own weapons. There is a nobler method of warfare. "Overcome evil with good." That is the secret of the battle of life.

The way to counteract and conquer evil in the world is to give our own hearts to the dominion of good, and work the works of God while it is day.

The strongest of all obstacles to the advance of evil is a clean and generous man, doing his duty from day to day, and winning others, by his cheerful fidelity to serve the same Master.

Diseases are not the only things that are contagious. Courage is contagious. Kindness is contagious. All the positive virtues, with red blood in their veins, are contagious.

The heaviest blow that you can strike at the kingdom of evil is just to follow the advice which the dying Sir Walter Scott gave to his son-in-law, Lockhart: "Be a good man."

And if you want to know how, there is but one perfect and supreme example—the life of Him who not only did no evil, but went about doing good.—*Reality*.

thy getting, get rid of fear. It is the veil that covers the face of reality. Let us tear it away from our sight; the Truth of Being will be revealed. We shall be guided, if we throw off fear. Each one of us has the privilege of Divine guidance in the big and the little things.

As we tear away the veil of fear, the Mind of Love is revealed. Service, outstanding good-will, the sharing of our Good with others—all of these are ours to enjoy. It is, indeed, the fullness of joy to realize the sound mind. Then, we become, in truth rulers of our mental kingdom.

Sometimes the task of conquering in the thought realm, and becoming rulers of the kingdom seems very difficult; in fact, almost too much for us to face. Let us, on the other hand, remember that we think but one thought at a time. Hence our work is to take care of a step at a time. The attainment in the climb to the heights is measured by the quality of each step taken. Be careful of the one thought that you are thinking. Form the habit of right thinking. Keep true to the sound mind.

We are passing out of the day, even in the theatrical world, when there is only the star actor. Formerly people thought only of the work of the star, and went to see him or her; but today the theatre-going public is asking for an adequate supporting company. Not only must the star realize the power of the man within, but each member of the company must realize and practice his own power as an individual expression. The analogy is clear; the great drama of life is enacted well or poorly, just in proportion as each of us does his part. If the drama is to be perfectly presented there must be an all-star cast! "There is no great and no small in the kingdom of God." There must

be no poor work on the stage of life. He who remains faithful to the sound mind always reads every word of his part distinctly and true to the meaning. We cannot slight a single word, or the line will lose in clearness. "That which cometh forth from the mouth, that defileth him, (the man)." "Every plant which my father hath not planted shall be rooted up." Sow the seed of fulfilment with your thought, word, and deed.

Let us with each dawn of a new day stir up the gift that is within us, and use it to the glory of the Father in His work. God is at work in His universe. Our part is the sharing of the True Work which is of Spirit and of Life. Are we truly keeping that which has been committed to our trust? The sound mind has been committed to the children of God. We enter only through consciousness into the glory of the trust—the richness, the beauty, the goodness, the love of Life Universal.

LASTING SATISFACTION

To him who is obedient to the still, small inner Voice
All things will shape themselves to crown his every
action

And God will prosper him and fill his heart with
joys

Of soul contentment, which alone gives lasting
satisfaction.

—W. F. Plambeck.

Do not pray for harmony unless you are willing to
be harmonious.

Do not ask for Truth unless you are willing to
be true.

Do not ask to know God's will unless you are
willing to *do* the will of God.—Anna L. Palmer.

THE FAITH THAT SUCCEEDS

BY R. H. MERRIAM

That faith is a factor in business success is generally admitted, though probably it is not so widely recognized as the very king-post of the business structure, but that is what it is. The word "faith" is derived from the Greek verb meaning to persuade, and possesses a deeper significance than the words "belief," "credit," or "trust." Faith implies a permanent disposition of the mind, though as the word is generally used little regard is paid to that fact, or that it impels to action. Throughout the ages man has misused, misapplied, and misunderstood this attitude of the mind by which the thousand and one acts of his daily life are performed, and without which he could accomplish nothing. In every phase of life and living faith is essential, necessary, vital. "Faith is the trolley-pole which one raises to meet the great forces of life and nature, and by means of which one receives the inflow of power which is behind, and in all things, and is enabled to apply that power to the running of his own affairs."

Commercial credit is based on faith, and without credit the whole business structure of the world would collapse. Furthermore, no enterprise would ever be initiated without faith, nor could capital ever be interested in any undertaking unless that indispensable mental attribute, faith, was present. Hence, it is obvious that faith is the very basis of all business, and more—it is the impelling force behind business.

That there are many kinds of faith is true, but the only one of real value is the Faith of Understanding—that faith by which we know *God is*; that faith which brings into the world of evidence the unseen things desired; that faith which permits no shadow of doubt, no questioning, no hesitancy; that faith which Christ Jesus told us to have—**GOD'S FAITH.** "With such faith we can go on to any accomplishment, and attain to the very heights of wisdom and power," and thus to financial success.

Man is the highest, noblest manifestation of God. He is made in His image and likeness, and is, therefore, similar in all respects to his Creator, endowed with the same essentials, qualities, and attributes. That this is a scientific fact is undoubted, and regardless of the opinion of the many to the contrary remains forever an eternal truth. Faith in this truth leads not only to faith in God, but faith in oneself and in his fellowman, as well as in those eternal principles by which the universe, and all therein, including man, is governed and controlled.

"Modern psychology is revealing to us that we are what we think, and that our states of mind determine what we shall be, and that we shall sink or swim according to our faith or lack of it." Truth teaches us that faith is inherent in man, and that regardless of man's ignorant thoughts about himself he must eventually have faith in God, if not here, then hereafter, because man must, sooner or later, express in its fullness his Divine Origin, his Perfectness. Since *now* is always, this is the opportune time to begin to rid ourselves of all erroneous beliefs and false concepts, and through faith bind ourselves "to the Infinite and enable the Infinite to work through us as water flows through a pipe."

There is no single mental attribute more indispensable to man than faith. "It is a boat which carries Thought from the shore of failure to the shore of success across the river of doubt, and lands the individual on the dry land of solid conviction" that Divine Law is to be relied upon. Faith impels us onward, and is the power by which we achieve our heart's desire. "Faith is like a muscle—the more we use it, the stronger it becomes."

BEING-EXISTENCE

BY CHILTON LATHAM

From my window this morning I notice two white flowers blooming in the garden. One is an iris, the other an apricot blossom. Now we never mistake the iris for the apricot; but do we stop to wonder why? Children always like to ask why, and it would be well if older people took things less for granted and stopped occasionally to inquire why things are exactly as they are. You will say at once that we never mistake the iris for the apricot because they are wholly different in appearance; that the one is a plant, the other a tree. Yes; but suppose the iris were much taller, as it might be for the iris belongs to a plant family that we call "flags," and some of the iris's tropical brothers and sisters do grow to be taller than those we see in our gardens. Still you would be sure that we should never mistake the one for the other. And you would be right, for there is something in the iris that causes it to "stand out" to view in quite a different way from the apricot.

Now this is what the word "existence" means. Existence is something in you and me that causes each of us to "stand out" as different from everybody else in the whole world. We know how different are the shapes of tools. The dentist has tiny files and knives and gouges; the farmer has hoes and rakes and axes; the cook in the kitchen has pots and kettles; and each of these are different in form because there are so many different things to do and things that must be done in so many different ways. The apricot must be beautiful in one way, the iris in another; and by-and-by the apricot blossoms will find that it has another work to do,—one of which it has not yet dreamed maybe,—for soon the white petals will drop off and in a few days it will begin to swell into a tiny apricot fruit. You and I, and everybody and everything in the world, have a separate work to do; and in order that we may be perfectly fitted to do it, we "stand out" differently from everybody else.

But behind the differently-shaped tools must be the master-hand that knows how to use them. Behind the hoe and rake is the farmer; behind the ladle and the egg-beater is the cook who prepares our food. Just so, behind the iris and the apricot, the potato vine and the orange tree, the humble strawberry plant and the gigantic redwood tree, is the Being we call God, the Supreme Master of masters, who knows how to make the best use of each of his tools. He is using everything in his own wise way; and you and I are happy that he is using us, happy that he needs to use us,—for I am sure that if he didn't need to have some bit of work done that can be done only by us he would never have made us "stand out" differently from everybody else in the world.

More About Mr. Nash and The Golden Rule

(Excerpts from an interview with Mr. A. Nash, entitled "Yes, He Has No Common Sense," in *Colliers Weekly* of July 28, 1923.)

Arthur Nash tried to go broke backing the Golden Rule. Instead he multiplied his sales by twenty-eight in four years. He is one of the most successful business men in the United States. People who know him well have seriously called him "the greatest man in the world." But he says he hasn't any "system." He just treats his workers as brothers and sisters.

MR. NASH was president and general manager of the A. Nash Company, wholesale tailors of Cincinnati. The firm was incorporated in 1916 with a capital of \$60,000. It was in 1919, after three years of anything but success, that Mr. Nash decided to liquidate the business and spend the rest of his days on a farm.

There were twenty-nine employees. They were working for starvation wages, and still the company was not making a profit. Mr. Nash was a Christian. When he studied that wage scale, he decided that a Christian simply could not cut it any lower, and the only alternative was to liquidate.

But he found he couldn't liquidate just then. He had to have the consent of the minority stockholders. They wouldn't consent. As president and general manager, he decided that he would start in paying Christian wages instead, figuring that it wouldn't be long before everybody would be glad to wind the business up.

But what were Christian wages?

The only answer he could arrive at was the answer of the Golden Rule. He had thought first of living wages or human wages or wages in which each should share according to his ability; but the Golden Rule said nothing about that. The Golden Rule said: "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them.*"

He went into the shop with his head swimming. He saw one old woman, nearly eighty, sewing on buttons for \$4 a week. A good, sensible employer might have reasoned that she couldn't possibly be worth any more; but Mr. Nash by this time wasn't reasoning. When he looked at her, she reminded him of his mother. How would he want an employer to treat his mother if she were sewing on buttons?

He couldn't answer. With his head still swimming, he simply set the figure at \$12 a week—a 300 per cent raise. This furnished a precedent, and before he left the room the twenty-nine were notified of wage increases ranging from 50 to 300 per cent. Then he ran away to the country to get some real sleep and to wait for the business to wind up itself.

In two months he came back to view the remains, but this is what he actually discovered:

The firm had an excellent balance in the bank. *It had done three times as much business as it had done in the same period the year before.* It had not only done the business, but it had made and delivered the goods. Only one additional employee had been hired.

In 1918 it had done only \$132,190.20 worth of business all told. In 1919, the beginning of the Golden Rule, this figure was increased to more than half a million. In 1920 it had gone to a million and a half, in 1921 to more than two millions, and in 1922 to \$3,751,181.52. And the first three months of 1923 indicated that the business was increasing by

nearly 100 per cent once more. In 1918 the A. Nash Company was so insignificant that it could hardly be classed as a wholesale house. Today it employs 2,000 workers and is the largest business of the kind in the United States.

"Due to the increase in wages?" I asked Mr. Nash.

"No," he said. "It was due to the working of divine law in place of what we have been calling business principles."

Mr. Nash concedes that low wages are an economic falsehood. They don't pay. They never have paid. Workers must live, he says, before they can work.

But that isn't the big story. The big story is that even high wages won't accomplish very much if our purpose in paying them is to add to our profits.

Mr. Nash had no such purpose. He was not "bound to win;" and his story is of no value whatever to the average inspirer of our American youth, who insists that success can come only through a mighty determination to get ahead. Mr. Nash was bound to lose. He was determined to get behind. His only purpose in taking the steps he took was to give up the law of business and to follow the law of love instead.

And Jesus said: "*Seek ye first the kingdom of God and his righteous; and all these things shall be added unto you.*"

"He didn't say," says Arthur Nash: "If your greatest desire on earth is to get all these things, try to incorporate some of the principles of the Kingdom of God into your plans and you'll run a better chance of getting them. If your chief desire is for these things" that settles it. That's all you'll get and you will be lucky to get that. But we have something far more important than success in our Cincinnati shop. We have the Kingdom of God there. We can have it all over America just as soon as we go after it *as our first objective*. Incidentally, when we get the Kingdom of God, peace and plenty follow as a matter of course."

"We aren't paying very much attention to the wage question in our establishment. Whenever there is an increased profit, the family gets together and decides what to do with it. Sometimes they raise their wages and sometimes they decide to give it to the public by putting better material or more time into the suits."

"You mean that they refuse wage increases?"

"Let me tell you," he said, "one of the first experiences we had. When the company notified the employees that there was a surplus to be divided, the highest-paid help got together and petitioned us not to distribute it as we had thought of distributing it, giving each employee a certain percentage on his annual earnings, but to distribute it equally among all. This meant that these highly paid men and women voluntarily refused large sums of money, so that the unskilled, the beginners, and the old women

whose earning power had long since waned might all receive \$91 apiece. In some cases this represented more money than they had ever owned at one time in all their lives.

"But it wasn't the \$91," he hastened to add, "it was the spirit behind this distribution. That was something you could *feel* all through the shop. The spirit of Christian brotherhood."

"Were these highly paid employees all Christians?"

"Yes, all Catholics and Protestants and Jews and people who professed no special creed. They were just living the teachings of Jesus, that is all."

Which is why Mr. Nash simply cannot be understood. Also, why visitors to the Nash factory are generally nonplused. There are no scriptural texts on the walls. There is no hymn-singing hour, no prayer meeting, nothing to denote that this is an unusual factory. There is not even any complex system of welfare work to spy on the employees and say how they shall spend their time after working hours. There are no time clocks here, but otherwise it is just like other factories except for a spirit which the others lack.

"Do you think this scheme would work with the aliens and Bolsheviks in our shop?" Mr. Nash is often asked.

"So long as we look upon people as alien, the best we can hope to do is to bargain with them. When we see them as brothers and sisters, the problem vanishes. We don't try to bargain any longer: we just see how much we can do, and the law of love does the rest."

"Are you sure that your success will be permanent?" I asked him. "Perhaps the story itself has just advertised Nash clothes so extensively that thousands of people who have bought a suit out of curiosity will find that they can do better eventually by patronizing firms that are more businesslike."

"Perhaps," he said. "But what of that? I can think of lots of things which are more important than my financial success. Can't you?"

Listen, folks! Did you ever hear anything quite so unreasonable?

BLIND

The Spring blew trumpets of color;
Her Green sang in my brain—
I heard a blind man groping
"Tap-tap" with his cane.

I pitied him in his blindness;
But can I boast, "I see?"
Perhaps there walks a spirit
Close by, who pities me,—

A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories—
That I am worse than blind.

—Harry Kemp.

Occupation is an infallible specific for depression. Active brains don't collect lichens. Determination is an irresistible purge. Resolve to forget unpleasant and unfortunate episodes and they'll cease harassing you.—*Herbert Kauffman.*

PARADISE REGAINED

Man will never cease climbing heavenward, no matter how many times he has fallen as he has striven to scale the heights of God. Humanity feels it has lost something most blessed that it was made to have forever. Hence this quest for its lost paradise is the most deep-seated longing of the soul. We shall keep on fighting the holy war by faith for it, and shall never give up till the full victory will be forever ours. Then our real world will be a most heavenly dream world, the divine beauty of which no muse has half told the deathless glory.

Christ came to lead us back into this glory world. He came to make our lives bud and bloom in this desert of earth, with a far greater beauty than the rose of Sharon, or the lilies of the valley of Palestine. They are to bloom with the beauty and the fragrance of the paradise of God. The opening words of Genesis give a heavenly foregleam of the glory that is departed. Jesus came to lead us back to the place where we should all "eat again of the tree of life that grows in the paradise of God." This is not a promise in which "man never is, but always to be blest." It is a promise that He fulfilled, and he wants to take every race child by the hand of faith and lead him into the "garden of God," now, "where the tree of life is blooming," and where there is actually the rest that remains for the people of God. . . .

If we have within us "the Mind which was in Christ Jesus," if we believe that God is most surely within us by the power of the eternal Spirit, "working to will and to do of his good pleasure;" if we believe that he is able and willing to accomplish that which he has planned for us, and that "we shall apprehend that for which we are apprehended of God in Christ Jesus," then most surely we shall have the lever of heaven to pry up this dark earth till it will be lifted out into the glorious life and light and liberty of the Spirit of God. Then we shall know that we are "freed from the curse of the law" with its sin and sickness and death, and can cry out in joy unspeakable and full of glow and glory, "Paradise! Paradise! Paradise!" We shall know indeed that this liberty of the spirit is "the sweet will of God" for us; and the day of our deliverance has come as an everlasting year of jubilee.

This dream-stuff of the ages becomes the "mind-stuff" of the full believer. He finds that he is indeed in a new world in which dwells righteousness.

The great vision of Revelation, the vision of Christ to us after his complete victory over all things in his resurrection, tells the truth most graphically in an imagery that is unmatched in its glory and power in all the world. Christ was the "overcomer." He overcame all that man is to meet, even the last enemy, death. Out of this triumph, from the heights of his glory, he speaks a yet larger message by his spirit, in Revelation, than he ever spoke while he tabernacled with us. He seems to say: "I am the world overcomer. I am the Spirit of life that overcomes all things. I came to give this spirit of overcoming to you also, so that you may join with me in the triumphs of my Messiahship."—*Frank N. Riale; The Divine Antitode; The Christian Work, New York, N. Y.; Weekly Unity.*

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IN GOD WE TRUST

Hats Off to Canada

The announcement that three great denominations of Protestantism in the Dominion of Canada have federated will be received enthusiastically by those who have been working for the ideal of Christian unity.

These denominations are the Methodists, Congregationalists and Presbyterians. The Methodists and Congregationalists were the first to reach agreement. The Presbyterians took longer to decide, "but the followers of Wesley and the champions of religious independence waited patiently while the adherents of John Knox and the Westminster confession debated their way to what is as nearly a unanimous position as they might be expected to reach. By an overwhelming majority the general assembly of the Canadian Presbyterian church voted a few weeks ago to 'proceed forthwith' in the work of consummating union."

We feel that congratulations to Canada are in order, for we had thought the United States would be first to take this "heartly step" toward the union of the Protestantism denominations. While we have been doing a lot of talking and getting ready to do it, Canada has really done the thing. However, now that Canada has dared to lead, has calmly and deliberately decided for union, we can confidently predict that the United States will soon be keeping step with her.

In the following excerpts it will be seen that difficulties that seemed unsurmountable have smoothed out before the Spirit of Unity, proving that where there is *the will* to unite, *the way* is made possible.

"Such an amalgamation as this cannot be brought about, even when agreement exists, without much adjustment of mechanism. Property rights are involved. Delicate legal points must be considered. An act of parliament is necessary to straighten out such matters and to give the united church unchallenged standing. But these details have been thoroughly discussed and the way to deal with them carefully planned by the ablest legal minds in the three denominations. The bill of union is drafted. Its enactment is assured. Another year, at most, will see three great dividing walls of sectarianism thrown down.

It is interesting and encouraging to note that this merger overcomes the once stoutly maintained barriers of both doctrine and polity. Presbyterian Calvinism and Methodist Arminianism, predestination

and free-will, join hands of brotherhood. In the essentials of Christian faith and the imperative call to more effective service, they have discovered a common denominator which is big enough to include their doctrinal differences.

In like manner differences of ecclesiastical polity have been surmounted. Here Methodists and Presbyterians found less to separate them. In Canada the Methodist church is not episcopal, and these two denominations had much in common from the standpoint of government. But Congregationalism, with its independency, had to make concession in order that a half-way meeting place with its bigger denominational brothers might be found.

All these matters have been threshed out by committees, discussed in assemblies, conferences and conventions and on all of them the way has been found to common understanding.

A statement of faith has been accepted by the three bodies. In it evangelicalism finds expression in terms to which a liberal mind of evangelical belief can give assent.

From the practical standpoint it is evident that this merger means an immense gain in economy and efficiency. It will contribute much to end the evil of over-churching, duplication of plants, and rivalries in small towns and mission fields. It will conserve financial and human resources for use where need is greatest. There will be fewer starved churches and starving preachers. The problem of religious education will be simplified. Higher standards will be possible. It will take time to realize these advantages, but they are clearly in sight.

In the great battle to win the world to God's program the spiritual strategists of these Canadian churches have shown themselves examples to the denominations everywhere. Nor may praise be withheld justly from the rank and file, without whose loyal and progressive spirit nothing could have been accomplished. There are dissentients—of course. The Presbyterians have more than the others, and last ditches make solemn covenant that the Presbyterian church shall survive; that is human. But the union movement goes forward. It cannot be halted now."—*Rocky Mountain News*.

There is nothing too small for God to express through me.

There is nothing too hard for God to demonstrate through me.

There is nothing too deep for God to reveal through me.

I receive the spiritual Ideas.

I understand and appreciate this spiritual enlightenment.

I use this spiritual understanding to the glory of God and for the good of mankind.

Alice R. Ritchie

The Divine Science Reading Room, 416-417 Barth Block (corner 16th and Stout Sts.), will be open daily except Sunday. You will always be welcome, especially at the noon-hour Healing Service.

Healing Department

"UNTO YOU THAT FEAR MY NAME SHALL THE SUN OF RIGHTEOUSNESS ARISE WITH HEALING IN HIS WINGS."

"Good health cannot be one-sided—merely appearance, merely appetite, merely big muscles, merely the capacity for hard work. True health, like true virtue, is a combination of many things forming a harmonious unity. I consider good health to be not merely an absence of certain more or less definite signs of illness but in being also a positive and active tendency to develop as God meant man to develop, in every direction—physical, mental and moral."

Since God is Health, and God is everywhere there is no room for sickness in my body which is the perfect expression of Divine Intelligence. To know God aright is to know health, strength and harmony present now.

A TREATMENT

I claim the Truth of myself.

I am a center of God-Activity. God-Power is radiating through this place the world calls (Name).

I have immediate and full access to Infinite Perfection this very moment. I am the individualization of God's Perfect Idea.

God is Being, in the place the world calls myself.

This moment is "in the beginning" of a new experience. It is alive with possibility of helpfulness and joy, with harmony and efficiency. The power to make manifest to my world these possibilities is at hand for my use. The same Wisdom which conceived and the same Activity which brought forth the universe is perfecting every condition of my life and of your life.

I claim my unity with this Wisdom and Activity. I act by letting it *be* Itself. I trust this Power; I do not grow impatient; I do not doubt that It is acting, that It knows. I let go my opinions. I let come the fulfillment. I let be the Peace which is the absolute *knowing* of the Law.

I am an open channel through which currents of life are now flowing. God is my Health, my Life, my Power.—Jer. 51: 15. Page 169.

In the Infinite Spirit of Life, Love and Power do I trust.

To one who turns to the outer for stimulants, meditate upon the following: I am no longer under the belief that I need stimulants. I am not bound in sense-consciousness. I am free in Spirit. I have self-control. I am greater than this thing in the exterior. My stimulant is Spirit. "The flesh profiteth nothing, it is the Spirit that quickeneth." I look to Spirit. The Christ in me satisfies my longing soul.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

JOSHUA AND THE CONQUEST OF CANAAN

Read Joshua 1-24

Lesson XVII

"Israel's history is divided into four distinct periods. The first, which ends with the crossing of the Jordan, represents the childhood of the race. It was then that the memory of the nation was weak; but its imagination was strong, as the character of the early traditions testify. The second, which was extended to the division of the kingdom, at the death of Solomon, was Israel's adolescent period. The third, to the fall of Jerusalem in 586 B. C., brought to the nation, grave social and political problems which rapidly developed the ethical and spiritual consciousness of the race. During the fourth period, from the beginning of the exile to the first Christian century, Judaism, in the trying school of affliction, attained its full maturity and crystallized into a closely-knit racial and religious unit.

"The second period of Hebrew history was Israel's heroic age when physical strength, courage and patriotism, were the prominent virtues and the deeper spiritual and ethical qualities were only partially developed. It was during this period that the Hebrews most resembled their neighbors in character and faith. Their dominant ambitions were to acquire territory, and to extend their authority, and these ambitions were fully realized. Within two short centuries, the tribes from the wilderness became a strong nation, and then grew into a powerful empire." (Kent.)

It was during the second period that Joshua came into prominence—Joshua who was to complete the work begun by Moses, the conquest of Canaan. Moses watched beside the cradle of the Israelitish nation, but he was only permitted to gaze with longing eyes from Pisgah to the Promised Land.

To Joshua was given the tremendous task of carrying the Israelites into Canaan.

Joshua seems to have sprung from obscurity. The first knowledge we have of him is at the battle against the Amalekites. Without any previous allusion, the record says, "And Moses said unto Joshua, choose us out men and go out and fight the Amalekites."

As to his ancestry, he was the son of Nun, a member of the tribe of Ephraim, and twelfth in descent from Joseph.

At the beginning of his divinely appointed task we find Joshua, at the age of forty, a soldier, a diplomat, an organizer.

Joshua's life was intimately connected with that of Moses, undoubtedly through association with him, he received a great deal of training and instruction which equipped him for his work.

He is described as "a man in whom is the Spirit." As a parting blessing, Moses gives him this comforting assurance, "Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

The book of Joshua has a religious and spiritual value; it sets forth the faithfulness of Jehovah to

aid the Israelites, in obtaining the land promised to Abraham.

Canaan, the land of conquest, was a country of many springs. Around the most important of them, there had been built up villages and cities. The larger towns, among them Jericho, were protected by stone or mud walls.

The cities, ruled independently, were constantly warring with each other.

For a long time this territory was under an Egyptian guard, and Babylon, for centuries dominated parts of Asia. From these people the Canaanites had taken their worst elements. They were on the downward road; they had lost the military skill which would be required to cope with the virile people of the wilderness.

In some respects the Canaanites were superior to the primitive sons of the desert, especially in the arts of civilization and agriculture. Due to luxury, however, and commercial prosperity, there was moral depravity and corruption.

The Hebrews came forth from Egypt, a horde of slaves, broken in spirit by oppression and injustice. During their wandering in the desert, they had learned many needful things. They learned obedience and a reliance upon God. The Israelites believed themselves to be the instruments in the hand of God to accomplish a mighty purpose.

Knit together by common interests, they became a powerful, organized band, trained in the school of adversity and hardship. They now gather together under their inspired leader—enthusiastic, courageous, hopeful.

To Joshua was given the inspiring words, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. . . There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee. I will not fail thee nor forsake thee. Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayst observe to do according to the law, which Moses, my servant, commanded thee; turn not from it to the right hand or to the left, that thou mayst prosper, whithersoever thou goest."

"Joshua is not great because Jehovah spoke those words to him; he is great because he heard them. The Infinite God is never silent. He is speaking these words to the whole human race all of the time; and the measure of the stature of each, is the measure of his ability to hear and obey. Under Moses, Joshua had learned to listen to the Voice and to obey it unhesitatingly, and only he who can be obedient can command." (Lawson.)

In the heroic story as given in Joshua, we follow the adventures of the two spies sent to Canaan to make observations as to the topography, the strength and fortification of the cities, and the pulse of the

people. Interest centers in their interview with Rahab, their lodgment in her home, and her aid in their escape.

A favorable report was brought back by the spies; there was nothing to fear, the people were panic stricken. They reported to Joshua, "Truly the Lord hath delivered into our hands all the land."

We are reminded of the twelve spies sent out by Moses. Ten of them saw only giants and formidable things in the outer. The other two saw a Power greater than anything in the visible. The ten left out of their calculations that which was the most important asset—God. "How clearly the truth is brought out, that everyone sees what he has eyes to see, he sees what he has the heart and mind to see," for genuine seeing is less, a question of eyesight than insight.

Joshua, encouraged, moves about everywhere, yet is moved upon by an invincible Power. He now changes his headquarters from Shittim to the banks of the Jordan. The waters are divided and the Jordan is crossed (Josh. 3), and to mark the important event, twelve stones are taken from the bed of the river and set up as a memorial.

There are several versions as to the seemingly miraculous crossing. Kent relates the crossing as given in the oldest narrative. "The time of the year is harvest, when the Jordan overflows its banks. When the Hebrews approach the river, they find that the water has disappeared, leaving the bed of the stream dry. The cause of this remarkable phenomenon is definitely stated: For up the Jordan, at the village of Adam, the waters had been temporarily held back, while those on the lower part of the stream flowed on to the Dead Sea.

"Interpreted into scientific language, it would appear that the high waters had undermined the clay banks, at a point up the river, where they came close together, causing a great landslide. This mass of earth had blocked up the river, until the increasing waters were sufficient to brush away the obstruction and resume the usual course.

"To the Hebrews this remarkable provision for their crossing of the Jordan, seemed a direct act of divine interposition. In many ways, it was strikingly similar to the deliverance from Egypt.

As at many another crisis in their history, they received, not through supernatural but through natural means, the clear evidence of Jehovah's care and guidance." (Kent.)

"God uses the forces which He has ordained, to produce the effects which He has designed; He is honored by our recognition of His use of the ordinary laws which He has established."

"The crossing of the Jordan marks a new era in Biblical history. Up to this time, Israel's traditions record simply the experience of nomadic or semi-nomadic tribes; henceforth they deal with definite events in the life of a people with a fixed abode and with a growing body of customs and institutions."

In order that the Israelites might get into the interior of the land, it is necessary to capture Jericho. There is no doubt in Joshua's mind as to the result of this move. It is all in the Divine Plan. He is assured of this by the appearance of a divine visitant or angel. Joshua sees, always, the available resources, not the impossibilities.

The conquest of Jericho is to be accomplished

without the use of weapons. They are to march around the city once each day for six days. On the seventh day the Israelites are to compass the city seven times, this to be followed by the blowing of trumpets by the priests. At the sound of the long blast with the ram's horn, they are commanded to shout with one great shout.

As they obey orders the work is accomplished,—the walls of Jericho fall down.

The narrator, who was probably an eye-witness, described this event without any attempt at explanation, but whether by miracle or strategy or earthquake it is a triumph of faith.

The Israelites receive their first check and suffer defeat in the battle against Ai, due to the covetousness of Achan; but through purging, by his stoning in the valley of Achor, they are again victorious.

Meanwhile, the Israelites have been extending their territory. The battle for the possession of southern Canaan has been called one of the decisive battles of the world.

We read of the wily embassy of the Gibeonites deceiving Israel into making an alliance with them on the plea of being a distant people. This brings against Joshua the league of the five kings. It is highly important that the Israelites win this battle, whether by supernatural or natural means.

They are fighting for Jehovah, their religion and morality, and these must win against error, idolatry and licentiousness. The writer tells of hailstones destroying more than the sword. (Joshua 10.) We find in the ballad preserved in the book of Joshua, commemorating the victory, these words:

"Thou sun, stand still in Gibeon,
And, thou, moon, in the valley of Aijalon.
Then the sun stood still,
And the moon stayed.
Until the nation had taken vengeance on its foes."

The troubles of the Israelites do not end with the conquering of the larger cities. They do not drive out *all* the natives of the land and these become "as so many thorns in their side."

"Here and there in the unfolding moral history of mankind, souls of men have fled from conditions intolerable, only to find themselves confronted by graver obstacles, and when every earthly resource seemed cut off, their very helplessness and desperation led them to look with a new faith toward the unseen Source of aid. And then, somehow, by the hand of God, rather than by the hand of men, a way opened for them in the midst of the deep, for a further advance into the land of promise."

Joshua had been assured of success if he "did according to all the law which Moses, my servant commanded thee." "The book of the law shall not depart out of thy mouth, but thou shalt meditate therein, day and night, that thou mayst observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

Joshua never neglected the observance of religious duties and rites. Gilgal had been the resting place of the ark, but public worship had not been strictly observed. At Gilgal, Joshua discontinued hostilities long enough to observe the Passover, which had been celebrated only twice before,—at the exodus from Egypt and again at the encampment at Sinai.

In Joshua's mind there arose the importance of establishing a central place of worship and Shiloh was chosen.

Israel's occupancy of the new country was celebrated by the setting up of the law according to God's command. This was to be Israel's guide.

We read of the erection of an altar, the sacrificial offering, the renewal of the covenant, and the reading by Joshua of the blessings and curses for obedience or disobedience.

After Ai was taken, Joshua built an altar of whole stones, over which no man had lifted up any iron, and here were offered burnt offerings and peace offerings. Upon the stones, he wrote a copy of the law, half of the people stood against Mt. Gerizim and half against Mt. Ebal and Joshua read to them the words of the law.

An important part of Joshua's work was the allotment of the land among the tribes. The tribes of Reuben, Gaa and the half tribe of Manasseh (son of Joseph) had already received their portions, given to them by Moses, on the east side of Jordan. The other nine and one-half tribes were to receive their land by lot, an apportionment by right of invasion. It is interesting to note that Caleb, although eighty-five years of age at this time, felt within himself the vigor and strength of young manhood and so asked for his portion, a hard place to conquer, a land occupied by Anakims (giants)—Hebron. He considered himself as strong as the day Moses sent him out as a spy. He knew also that the Presence of God was with him and would make easy and successful the way.

Joshua having fulfilled the divine mission, and accomplished his life task now retires from the busy scene of action.

The people are now busy adjusting themselves in their new possessions.

Joshua, profoundly impressed with the connection between national prosperity and national piety, and the tendency of prosperity and success to make people worldly-minded and to alienate them from God, gives as a legacy to his people two farewell addresses.

In the first address, he tells them to adhere faithfully to the law of Moses, to refrain from all intercourse with the native inhabitants of Canaan. "Be very courageous," he says, "to do all that is written in the law of Moses, and that ye turn not aside therefrom to the right hand or to the left." (Josh. 23.)

The second address is delivered at Shechem and consists of a review of God's mercies to his people. Moved by the appeal of their venerated and beloved leader, the people pledge themselves to obedience, declaring three times, "The Lord our God will we serve and His Voice will we obey." So Joshua "made a covenant with the people that day and set them a statute and ordinance in Shechem."

"The conquest of Canaan was gradual. By colonizing the unoccupied portions of Palestine, by inter-marriage and by alliance with the native tribes, and, in some cases, by open attack, the Hebrews slowly became masters of the land. The process continued through a century. It was the pioneer stage in Israel's history,—a period of toil and almost constant conflict.

"Each tribe or group of tribes under local leaders won its own victories and defended its own borders.

During this period, the Hebrews were intent, not only on acquiring territory, but also upon building houses, and learning from their Canaanite neighbors, the arts and institutions of agricultural life." (Kent.)

Joshua's task had not been an easy one, that of organizing down-trodden slaves into an orderly, conquering army. Throughout he had been the fearless soldier, the gentle father remonstrating with Achan, the calm, dignified judge, the strategist, the devoted worshipper and religious leader. By serving, he had learned to command.

"Joshua, true son of man, comes conquering and to conquer; according to the divine promise made to him, there was not any man that could stand before him all the days of his life.

"Faithful in service, true in command, leader of a nation in its march onward, he reveals the Power of Man, a child of Infinite Promise, as he comes to believe in God and himself. To each of us, the Spirit says, as it did to Joshua: 'Every place that the sole of your foot shall tread upon, that have I given you.' All that we understand, stands under us in our consciousness, and what is rooted there can never be severed from us." (Lawson.)

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